

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

PUBLISHED EVERY FRIDAY BY P. SHELDON.....WILLIAM A. DREW, EDITOR.

VOL. VII.]

GARDINER, ME. FRIDAY, DECEMBER 21, 1827.

[NEW SERIES, VOL. 1.—No. 51.]

## TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and old subscribers; and 10 per cent will be allowed to agents on all money collected and forwarded to the publisher, free of expense, except that collected of new subscribers, for the first year's subscription.

No subscription will be discontinued, except at the discretion of the publisher, until all arrears are paid.

No subscription will be received for a less term than six months;—and all subscribers will be considered as continuing their patronage, until a special request be made for a discontinuance.

All communications addressed to the editor or publisher, and forwarded by mail must be sent free of postage.

## THE INTELLIGENCER.

### NEW CHURCHES.

It gives us, and we doubt not it will give our readers also, pleasure to hear of the organization of new churches within the limits of this Association. Within a few weeks past a large and respectable universalist church has been organized in Portland under Mr. Bisbe's pastoral care, and another, equally respectable, has also lately been gathered in Union, to which Mr. Dods administers the word of life. These things we hope are the first fruits of greater union, order, energy and perseverance among the friends of Gospel truth in Maine. A very interesting account of what is properly called a "Revival of religion" in Union, will be found in another column on this page. It affords us pleasure to communicate such glad tidings to our friends and the public. Union is one of the most pleasantly situated, intelligent, wealthy and moral farming towns in Maine. The Universalist Church and Society recently organized there, is constituted of a very generous proportion of the most respectable and influential citizens of the town. The zeal which they have recently manifested in the cause of truth, by organizing into society, employing a teacher, forming a church, and attending upon the stated administrations of the Gospel, is highly honorable to them, and speaks in the powerful language of example to others, saying—"Go ye and do likewise." We learn that thoughts are entertained in Union of building an house of worship before long. That our brethren there are abundantly able to erect a Temple of praise of the Father and Saviour of all men, there is no doubt. Should they do it, they would find it a bond of union among them,—their strength would be still more united and increased, and such a step would prove highly encouraging to others. We hope they will do it.

A valued friend at Portland has sent us a copy of the Declaration of Faith &c. adopted by the Church in that town. As we believe our readers will be pleased to see it, we take the liberty to copy it below. The Church in Portland, we trust, will prove a bright and a shining light to all our societies and churches in Maine.

*The Declaration of Faith, Compact and Constitution, adopted by the First Universalist Church of Christ in Portland.*

### DECLARATION, &c.

We, the Subscribers, being fully persuaded that the Gospel of Jesus Christ is the Word of God, and the perfect rule of Faith and Practice, do feel it our duty to make a public declaration of our faith, and to unite ourselves as a Church of Christ, or Company of Believers in the Gospel, that we may the better enjoy, practise, defend, and support the Christian Religion.

Therefore, after serious consideration, we adopt the following Declaration of Faith, as expressive of the fundamental principles of our religious belief, and as containing truths, the knowledge of which is essential to the Christian character.

### DECLARATION OF FAITH.

We believe that there is One God—"and the Mediator between God and Men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time;" and that in the Scriptures of the Old and New Testament, God has given a revelation of his character, of the mission of his Son Jesus Christ, and of the duty and final destination of mankind. And we believe that the happiness of all rational creatures depends immediately on their obedience or holiness.

### UNITING COMPACT.

Acknowledging Jesus Christ to be the Son of God, and submitting ourselves unto him as such, we do hereby, as one man, agree to meet together on the first day of the week, for the public worship of God, the breaking of bread, the reading of the Scriptures, baptism, and preaching of the Gospel; that we may glorify our faith, improve ourselves in holiness, and strengthen our fellowship with

each other; and that we may assist in bringing up the youth in the nurture and admonition of the Lord, in making them acquainted with the Scriptures, and in inspiring them with the love of virtue.

We will endeavor to abstain from every vice, and faithfully to practise all the virtues of the Christian religion. As far as in us lieth, we will live peaceably with all men.

And now, commending ourselves and all our race unto God, to whom we are responsible, and on whom we are entirely dependant for all that light, wisdom, and direction which we need, we pray that he would be pleased to make additions to the Church of such as shall be saved from the evil that is in the world, by believing and obeying the truth as it is in the Gospel of his Son; and that, by his grace, he would enable us, in all things, to conduct according to our Christian profession.

## CONSTITUTION.

### Organization of the Church.

ARTICLE 1. The standing officers of this Church shall be a Moderator, two Deacons, a Treasurer, and a Clerk; all of whom, except the Moderator, shall be elected by ballot. The Deacons, when chosen, shall be entitled to their office during good behaviour; the Treasurer and Clerk during one year, reckoned from the time of their election.

ART. 2. The Minister settled over this Church and Society with which it is connected, shall be, by his office Moderator; but in his absence, the Clerk may call the Church to order for the choice of a Moderator for the time; and also, in the absence of the Clerk, another shall be chosen to fill his office for the time.

ART. 3. The duties of the Deacons shall be such as usually devolve on their office; the duty of the Treasurer shall be to receive and keep all monies committed to his care by the Church, or for the use of the Church, to pay them out at its direction, and to keep a faithful account of the receipts and payments of the Treasury; the duty of the Clerk shall be, to keep a true record of the transactions and votes of the Church.

### Admission of Candidates.

ARTICLE 1. No candidate shall be admitted as a member of this Church, but by a majority of the Brethren, in a regular Church meeting.

ART. 2. Every candidate who does not produce a recommendation from a regular Church, shall stand propounded from one regular Church meeting to the next, that the members may have an opportunity to investigate the character of such candidate.

ART. 3. When a candidate shall produce a recommendation from a regular Church, and request an immediate admission, the Church may act on the request in the first regular meeting in which it is brought forward.

ART. 4. Every candidate, on admission, shall sign the Declaration of Faith.

### Government of the Church.

ARTICLE 1. The government of the Church shall devolve on the Brethren, each of whom shall be entitled to one vote.

ART. 2. The Church may, in any regular meeting, with the consent of two thirds of the members present, make such by-laws for its government as it shall judge expedient; provided such by-laws be not inconsistent with the principles of this Constitution.

ART. 3. There shall be an annual meeting of the Church on the evening of the 1st Thursday in December, for the examination of the accounts and records of the Treasurer and Clerk, for the election of Officers, and for the transacting of any other necessary business.

ART. 4. The regular meetings of the Church shall be appointed, for the succeeding year, at each annual meeting.

### Discipline of the Church.

ARTICLE 1. This Church disclaims all authority to pass any farther judgement against an offender than the mere withdrawing of fellowship.

ART. 2. The Church shall not withdraw its fellowship from any member without previously giving notice, if possible, to him or her, of the intention.

ART. 3. If a member shall be guilty of conduct which is inconsistent with the Christian religion, the Church may undertake such labors as it shall judge conducive to reformation; and if those labors prove ineffectual, it shall withdraw its fellowship from the disorderly member.

ART. 4. When cases of personal difficulty between the members shall arise, the direction given by Christ in the 15th, 16th, and 17th verses of the 18th chapter of Matthew, shall be the rule of procedure.

ART. 5. Any member may withdraw from this Church, by giving due notice, if possible, of his or her intention.

### Method of altering this Constitution.

This Constitution may be altered in any regular meeting of the Church, by a vote of two thirds of the members present, after notice of the proposed alterations shall have been given in the preceding regular meeting.

## ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

### REVIVALS OF RELIGION.

BR. DREW:—As we are unitedly engaged in the same glorious cause, laboring to spread the heart-cheering truth of universal grace and salvation; I trust your readers will be gratified to hear of the prosperity of that merciful doctrine among us.—The first Universalist Society in Union held its annual meeting about three weeks since. Its numbers on that day were increased one half. By this accession nearly \$60,000 were added to its support.—This is truly strengthening our lands, and encouraging our hearts. This Society is now perhaps as wealthy and flourishing according to its numbers as any one in this State, reckoning those established in farming towns.

On Saturday the 19th Nov. a church was formed, and thirty-five christian members were added, the principal part of whom not long since were in regular standing in other churches, and have never forfeited that standing. On Sunday Nov. 25th the sacrament of the Lord's supper was administered. The audience was numerous and solemn. A full invitation was extended to those, of other churches, who were in regular standing, and complied with. None of the members are under 30 years of age.

The enlightened part of community begin to see, that religion does not consist in being driven, to do some outward duties, by the threatnings of an endless hell. God requires the hearts of his creatures. To love him supremely, and each other affectionately, is the only rational incentive to induce men to perform the sacred duties they owe their Creator and the creatures of his production. "If we love God we will keep his commandments."—How can this love be produced as long as the character, of that venerable Being whom we adore, is held up to the imagination in all the vindictive vengeance of a demon? How can a man be frightened to love? He cannot. Of what use then is it that our limitarian brethren are holding up gospel conditions to men? What free-agency has any man to love what appears hateful, or to hate what appears lovely? None. Let them then never idly hope to produce love in the heart of any being created by the Almighty power as long as they hold up his character in an unfavorable light to them.

By the revolting denunciations of endless misery they may frighten the young, and the feeble-minded, and cause them to fall down and worship they know not what; and for a while, perhaps, they will continue the round of external duties in all the horror of distraction, and never once stop to listen to the still small voice, which caused the Prophet to wrap his face in his mantle. But alas! their fears subside; their over-heated imaginations are overcooled, and they sink back to a more careless state than before, and thus furnish the infidel with weapons of argumentation against the christian religion!

The moral tendency of such reformations is becoming more and more conspicuous; and the time cannot be far distant when endless misery will cease to be used as an instrument to drive men to holiness. Men will cease to despise the riches of God's goodness, and learn "that the goodness of God leadeth to repentance."

PHILOTHOMÆUS.

FOR THE CHRISTIAN INTELLIGENCER.

### REMARKS ON "AMBROSE'S" NOTICE, &c.

MR. EDITOR:—When our friend "J. W. H." published his remarks, in answer to me and "Philothomæus," I did not intend to trouble you with another syllable on the subject in agitation. But the article in your paper of the 30th ult. by "Ambrose," renders a few words indispensable.

1. "Ambrose" says, in substance, that not only others, but that "R. S." also, admitted that the late "Mr. Murray held to the opinion, that all punishment or suffering ceases at death!" Now, that any intelligent reader could have understood me to convey that idea, or admit, in any form, the opinion advanced by "J. W. H." in regard to Mr. Murray's belief on that point of doctrine, is just as impossible, as to now understand me to deny that any such man ever lived. I appeal to the article itself (see paper, Nov. 2.) in support of this statement. My argument was, point blank, that Mr. M. did NOT deny future suffering; and I appealed to "his writings and those who were acquainted with him," for the correctness of my opinion. It will be seen by every reader, (Ambrose, not excepted,) on re-examination, that my language was plain and full, and admits of no evasion; and the only charitable apology I can offer for the above palpable error, is, that Ambrose labored under the disadvantages of a treacherous memory. From the fact of his "having had a long and intimate acquaintance" with that venerable man (Mr. M.) we may presume he is so far advanced in life, as to be somewhat crippled in his retentive faculties, without implying any disrespect.

2. The above charitable suggestion will assist us in appreciating the value of "Am-

brose's" recollections concerning what Mr. Murray said, "once in a private interview," viz. "If all men pass from this world immediately to the felicity of heaven, then he is the wisest man, who cuts his own throat." That friend "Ambrose" meant to state the truth, I am not disputing; but, that he is mistaken in his recollection, is, in my opinion, highly probable. It certainly reflects, in no small degree, on the character of the venerable Murray, to suppose he would be so hasty and imprudent, as to make that observation. If he had no more regard to the sacredness of moral obligation to God, than to act on principles of vulgar selfishness, and "cut his own throat," in order to go a-cross-lots, to heaven, then surely his christian graces were not amiable. Besides; if it would be wise in all men to commit the above-named violence on themselves, provided all were convinced they should be immediately happy, at death, then it would be equally wise, for any one man to do it, admitting he believed that he should be in heaven, immediately after his dissolution. Let us see, then, the application of this horrible principle. Thus; St. Paul said, "We know that if this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." But, would any wise-man say? "then, if you are not a fool, you will cut your own throat, and take the occupancy of that house."—When the Apostle was "in a strait, having a desire to depart and be with Christ," immediately, shall we conclude he was tempted to adopt the above principle, and despatch himself? If every "good man," who is sure of happiness, at death, would destroy himself or act like a fool, how happened "the man Christ Jesus," to neglect that wise expedient? Did he reluctantly, as our example, remain in this world and go through a series of thankless duties, lest he should be punished after death?

Finally, it is more reasonable to suppose "Ambrose" is forgetful, than that Mr. Murray would advance an opinion, at war with the elevated principles of moral duty. Indeed; we should tread lightly on the ashes of the worthy dead; and though it be admitted that, when "earth re-possesses part of what she gave, and the freed spirit mounts on wings of fire," all sufferings cease, be careful that we do not put language into their mouths that would throw a deep shade over the splendor of their characters, or leave dark spots on the disc of the bright orb of their religious profession. As a restorationist myself, I beg of my brethren, not to suffer a sectarian zeal to gain an ascendancy over sound minds, and cause them to trespass on the rightful possessions of fanatics and sophists, by employing fallacious arguments, on the maxim, that "the end justifies the means."

R. S.

## DOCTRINAL.

[From the Utica Magazine.]

### SERVICE OF GOD.—NO. 4.

Continued from p. 133.

MR. EDITOR.—After some delay, I resume my subject, though in fact it might have ended with my last. The general rule was then developed, and that is all that can be done. To pursue the rule through all the minuteness of detail, would be an endless task, and probably be of little utility, if accomplished. Such, indeed, is the scantiness of our knowledge, and the paucity of our means of improving it, that we must content ourselves with some general observations, the application of which time and circumstance must ascertain.

The end to be ever kept in view is happiness: virtue is the means by which we must hope to attain to it; hence, whatever promotes virtue is desirable, and may not improperly be denominated the service of God. This opens the field in which we are to labor, fixes an object towards which as the magnet of the soul, we are to point every power we possess: this establishes the bounds of our wishes, and prescribes, by a comprehensive maxim, the path we are to walk. Here man's mind is not distracted by arbitrary divisions of his duty. He is not told it consists of three parts—one to God, one to his neighbor and one to himself. His duty to his God is performed by that to his neighbor, and that to his neighbor is done when he properly serves himself. Here is no room for arbitrary sacrifices, and unnatural rites and ceremonies. All institutions not founded upon the individual nature, or social relations of man, stand upon no good authority, and are to be considered useless or pernicious. All service to God must be brought to the tribunal of usefulness to man. Whatever in the nature of things, is of no imaginable utility to him, is to be considered an idle whim, or a remnant of the ignorance of antiquity.

The absence of the principle we have endeavored to develop, has been attended with the most deleterious consequences to human felicity. Supposing his duty to God were different from that to his neighbor, man has originated those absurd notions which, under the name of religion, have spread over every portion of the globe,

and sunk the human mind to the depths of degradation and wretchedness. Thus also have originated the bloody wars and persecutions, which have drenched the earth in her richest blood, for the support of religious faith. From the same erroneous supposition, has sprung all that theological wrangling which pervades every department of society, destroying the confidence of its members in each other, banishing the social virtues, driving peace from the bosom, and tranquility from the domestic circle. Humanity has wept over the scene: called aloud upon philanthropy to teach infatuated man, that no act can be pleasing to God, that is not conducive to human enjoyment.

The benefactors of the human race have checked their flight, descended from the clouds, turned their attention to the various phenomena with which they were surrounded, penetrated the arena of nature, and sought to render them all subservient to our felicity. They have sought to recall men to the consideration of their own wants; for to these attention must be paid; these must be modified to the means of their innocent gratification, and the whole of our duty will be found, when analyzed, to consist in the removal of our own uneasiness, with the least possible injury to the enjoyment of others, and conducing to the general happiness as much as in us lies.

We are bound to increase the sum of general felicity, be relieving the distressed and comforting the disconsolate, by instructing the ignorant, by supporting the weak, and relieving the decrepitude and loneliness of the aged; but these will be found, on strict examination, to be only so many ramifications of the principles we have established, for satisfying our individual wants. The wisdom of God has made the happiness of all, to consist in the felicity of each. Does the inquirer ask, what he shall do to serve God? the answer is, go study your own good, learn in what your true interests consists, and when you have ascertained this, bend all your faculties to its acquisition. But take this caution; you have no interest that is unconnected with the rest of mankind. All are bound by the law of their natures to each other; it is impossible that that should be one's true interest, which in the least diminishes the happiness of others. Hence, when you ascertain that your present course of conduct is prejudicial to the felicity of your brethren, abandon it—your own interest requires an alteration.

But perhaps it will here be asked, are we never to think of God? We are to consider him the author of our existence, the benefactor of our lives, in whom we live, move and have our being. We are to consider him as the great principle of life and intelligence, by which all the operations of nature are produced. Not to think of this being impossible. Every object we behold proclaims his existence, and each spire of glass reminds us of his presence. A grateful emotion will arise to him in the heart of every rational man, who contemplates his works. This emotion is proper, but it is not a duty. It cannot be enforced by a command, nor produced by a penalty. It springs spontaneously or not at all. It is indeed a source of the sublimest enjoyment to the heart that feels it, and he who wishes for the greatest quantity of happiness, will, if rightly instructed, neglect no opportunity to make himself acquainted with the wonderful productions of this unseen hand. Acquaintance with these will exalt his conceptions of their author, and consequently increase his grateful emotions.

But shall we not pray for this invisible agency? If by prayer, be meant a request that some advantage be conferred upon us that was not originally designed for us, it is improper. To dictate in any manner what this Being shall, or ought to do, is the height of impiety. If by prayer be meant an acknowledgement of the blessings we enjoy, the exercise is proper, because by this act we are led more particularly to contemplate the nature of our possessions, which will increase the tribute of gratitude, which in its turn will enlarge the sum of our felicity.

Another reason may be assigned for the utility of prayer, when understandingly performed; by contemplating just and benevolent principles, we obtain a desire to possess them, and shall generally act in proportion to the strength of this desire.—By praying to God, our minds rest upon the source of all good, and the exercise is calculated to soften the heart, and dispose us to acts of kindness and benevolence, the chief fountain of human happiness.—Under this view, prayer is proper; but when it is considered as a service to God, and this is made to consist in the act, without reference to its effect on the heart of the one who prays, it becomes highly improper.

The same remarks will apply, with little variation, to assembling together, and to all usual acts called Divine service.—None of them, in themselves considered, are of any value; but if they enlighten the mind, warm the heart with gratitude to God, make us kind and benevolent to each other, and lead us to the practice of humanity in all its, they may be called useful; any farther than this, they are useless. PHILANTHROPOS.



## THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.—PAUL.

GARDNER, FRIDAY, DEC. 21.

**JUDGE STORY'S DECISION.** There has been within a week or two past, a considerable dispute among certain newspapers in Rhode Island, relative to a judicial decision of Judge Story, on the competency of a witness, at the late sitting of the U. S. Circuit Court in Providence. Some say that the witness was rejected because he was a person that admits of no punishment after death; others deny this statement and affirm that he was rejected because he was proved by other witnesses to be a person of no religious belief—or rather an atheist. From all that we can gather it appears to us, that Judge S. did not decide that a person who, believing in the existence of a God and our moral accountability to him, denies the doctrine of future punishment, is not entitled to give testimony under oath. At least Judge Story, or his friends for him, deny that he decided against the legal claims of a Universalist to credibility, and charity, as well as our opinion of Judge S.'s knowledge of legal principles, would induce us to take his and their statement. That an atheist, or one who was proved before the court to be such, should be rejected, seems to be admitted on all sides.—But that a universalist—one who believes as strongly as any person in the existence of a God, in our moral accountability to him, in the holy Bible and in all the retribution which he is able to find mentioned therein, should be rejected in a court of justice, is as contrary to all the best decisions upon the subject as it is to common sense. Judge S.'s friends seem to be grieved that any one should understand his decision as being given against the credibility of a universalist.

It is said however by some, that according to the *Common Law* of England, which is in force in this country excepting where parts of it have been destroyed by legal enactments, a person who does not believe in future punishment cannot be received as evidence under oath. How this may be we do not know, but if such is the fact, we think it high time the necessary legal enactments were made both in our national and state legislatures, in order that all doubt and difficulty upon this subject may be finally terminated.

**A GOOD EXAMPLE.** A brother in the ministry who takes a lively interest in the support of this paper, for which he will long be held in grateful remembrance by us, voluntarily promised not long ago to obtain within a year twenty new and good subscribers for the *Intelligencer*—and that too in a neighborhood where the paper was by no means scantily patronized before. Already he has returned nearly that number, and he informed us by letter a few days since, that he should soon make out his complement and add a number of others to it. He intends as he farther informs us, to devote a few days soon to the making of a tour in his vicinity to encourage and induce our friends to extend a more general patronage to the paper.—Such friendship is worth having, and shall not go unrewarded. If the rest of our ministering brethren in Maine and in other states—to most of whom, particularly in this state, we are already under great obligations for their assistance—would follow the example of this brother and obtain within a year twenty good subscribers in their neighborhoods, we should feel much encouraged, and in return would pledge ourselves to devote still greater study and labor to make the paper instructive and interesting. The *Methodist* ministers in New-England have agreed to obtain if possible at least seven subscribers each for *Zion's Herald*, which would add 1500 to its list of patrons; and why would it not be well for universalist ministers to take the hint from them and agree to become equally interested in increasing the support and circulation of their paper?

**MORE BIGOTS.** We are informed that, in addition to the ministers whose names have already been given, the Rev. Daniel Campbell, of Kennebunk, Rev. J. P. Fessenden of Kennebunk-port, and Rev. Jonathan Greenleaf of Wells did not read to their respective congregations the late Proclamation of the Governor of Maine for Thanksgiving. We suspect that the refusal to read that Proclamation was quite general among the orthodox throughout the State, but are sorry there is so much ligotry in Maine. The language of all such refusals is,—“If our civil magistrates do not subscribe to our views or will not be subject to our dictations, they shall be insulted, and, if possible, put down.” That the orthodox want to over-awe our rulers, there is no doubt; and that they become re- sive and act foolishly when they cannot make a tool of “the powers that be,” requires no farther proof than they have recently furnished the public.

**RECOGNITION OF THE CHURCH IN PORTLAND.** Last Sabbath the solemn and interesting ceremony of a public recognition of the First Universalist Church of Christ in Portland, was performed in the Universalist Chapel in that town. On that occasion, 21

worthy and highly respectable adults were received into church communion,—11 males and 10 females. During the recognition, ten, who were not baptized in their infancy, received the ordinance of baptism by sprinkling. It is expected that encouraging additions to this church will shortly be made.—May the Great Head of the Church vouchsafe to water this Branch with the gentle and refreshing dews of his saving grace, and abundantly enrich it with all spiritual blessings in Christ Jesus our Lord.

¶ We have received a communication this week from Elder James Colley, Jr. of Gray, an account of whose conversion to the truth we gave last week, containing a statement to the public of the circumstances which led to his separating from the Free- will Baptist connexion &c. We find it impossible to insert it in this number, but shall give it a place in our next. We will only say now, that we hope and believe Mr. Colley will receive more fraternal and benevolent treatment among the Universalists than he received from his late brethren, the Baptists.

¶ The favors of our correspondents have been so great this week, that we are obliged to leave out a number of editorial articles prepared for this day's paper, in order to give them room;—a fortunate circumstance both for the editor and his readers.

We have a number of very interesting communications and selected articles on hand which we must reserve for the next volume.

## ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

## LETTER NO. 6.

TO THE REV. EZRA S. ELY, D. D.

SIR,—But you say, “none of our rulers have the consent of their Maker, that they should be Pagans, Socinians, Musselmans, Deists, the opponents of Christianity,” &c. What a proposition! What an association! It is truly worthy of a spiritual child of Calvin. But, for the present, be it so. I ask, what then? Your answer is already given me in your Sermon: that you have the right to form an union of the orthodox, and by your votes exclude such ones from office, for conscience sake; or, in other words, that you have the right to proscribe, and consequently, to persecute any man, with whom you happen to differ in religious belief. I maintain, Sir, without the fear of refutation, that such a doctrine is in direct opposition to the spirit of that Gospel, by which you profess to be governed; to the very foundation, upon which the protestant religion is built, and absolutely contrary to constitutional provisions.

1. If I understand the meaning of the sacred Scriptures, they inculcate charity and love towards our fellow-men; they enforce the necessity of a meek, humble, quiet, peaceable frame of mind. They teach us that Christ's “kingdom is not of this world,” that the weapons which he and his disciples used to propagate his religion, were spiritual weapons, and not persecution: that his ministers ought to “lead a quiet, peaceable life, in all godliness and honesty.” That no man, that wear- eth, entangleth himself with the affairs of this life, that he may please Him, who hath chosen him to be a soldier. That there are many unruly and vain talkers, whose mouths must be stopped; who subvert whole houses, teaching things, which they ought not, for filthy lucre's sake.” I beseech you earnestly to read the parable of the Pharisee and Publican. It will be found in the xviii. chapter of Luke; one would think it was not in your Bible, or if it was, that you had never read it. Read it, sir, attentively and prayerfully, and I think you will see there the exact counterpart of Dr. Ely's character in that of the Pharisee.

How opposite to the example set you by the humble Jesus, is your denunciation of the President of the United States and every other officer, who claims the right to think for himself, and who has the independence to believe, that there are other true christians, besides those, who subscribe to the “fundamental doctrines of Calvin;” and that piety, and true religion, and common sense, exist out of the ranks of the orthodox. But you think otherwise; and accordingly “are exceedingly desirous, that all good men (that is Calvinists) should join with you in the proscription of all those,” whom you are pleased to nickname the heterodox, “the opponents of christianity.” Such, sir, is the plan of your “christian party in politics;” and such has been the plan of your sect, ever since the middle of the 16th Century; and persecution has been its practical result in every country where calvinism could get a footing. Calvinism and intolerance always have been, and always will be, one and the same thing. They are convertible terms. Liberty of conscience and calvinism can never exist together in peace in any community, when you will make oil and water mix together, then and not till then, will you make calvinism peaceable, charitable, gentle, meek, humble and modest. It was at first bottomed on rebellion, and was propagated by fire and sword, by knives and halters and gibbets and racks. I have read its history largely; have pondered on its doctrines deeply; have viewed, always viewed its tendency with horror; and I sincerely pity the man, who is so unfortunate, as to be under its influence. Could your plan be carried into complete operation, it would inevitably produce its natural result; it would raise a storm, the duration, extent and consequences of which you could neither foresee nor control: and which, in its wide,

devastating progress, would infallibly, not only destroy every vestige of liberty, but would consume yourself. Rash, imprudent, wicked man forbear; and let every man enjoy, in peace, that freedom of conscience, “with which Christ has made him free.” Well may I address you and your associates, in the words of Volney, “An upstart race of impostors has sprouted forth, like mushrooms, upon the earth, who calling themselves the confidants of God, magisterially assuming to themselves the official character of the sacred preceptors of the people, have opened the flood-gates of falsehood and iniquity.” But to all this you answer, that you have a constitutional right to bestow your political favors on whom you please. Be it so. But where did you get the right to organize a party, for the avowed purpose of domineering over the consciences of your fellowmen: for the avowed purpose of forcing them to believe as you believe, or of turning them out of offices, which they constitutionally hold. If from the Bible, give us chapter and verse. The President, you admit is every way qualified for the high station he sustains, bating his disbelief in Calvin's fundamentals: I say this, because you ground your objections to him on his religious belief alone. Well, what is that belief? Why, he is a socinian; and therefore he is a heretic, an “opponent to christianity.” What a conclusion! I do not know where Dr. Ely learnt his logic; but I am sure, a school-boy ought to be soundly whipped, who would reason thus. It would neither “break Dr. Ely's leg,” nor “pick his pocket,” were that the President's belief: but I am fearful, a worse doom, than “breaking a leg,” or “picking a pocket,” awaits the calumniator of his neighbor. I cannot but think, the Apostle John had Dr. Ely in his prophetic eye, when he wrote to his beloved Gaius. “I would have written to the church, but Diotrephes who loves to have the preeminence among them, receiveth us not.” “Wherefore if I come, I will call to remembrance his deeds, which he doth, prating against us with malicious words: and not content with that, he receiveth not the brethren himself, forbidding those, who would, and casteth them out of the church.” How dare you, Sir, in the face of heaven, say that a man is not a Christian, who does not believe in the proper Deity of Jesus Christ? You know, or ought to know, that that dogma has been denied by thousands and millions of men of the most exalted piety and the most splendid talents, in all ages of the church, since the origin of christianity.—Do you not then fear the judgements of God, which he has denounced against the malicious defamer of those, whom God has placed in authority over you? Were such men as Watts, Lindsay, Clark, and thousands of others, every way your superiors, not only in apparent goodness, but learning, not christians, because they “contemned,” not christianity, but the foolish dreams of John Calvin? But why are socinians not christians? They believe in the sacred scriptures as well as you. They hope for salvation by Jesus Christ as well as you—Why then are they not christians? And if they are not, what is that to you? Are you their Judge? Have you a right to arraign them, before your tribunal, condemn and punish them for their want of what you please to term orthodoxy? And where, pray sir, did you get the right to do all this? If from the Bible, give us the passage from that sacred volume. Permit me to conclude this number in the words of Jude, the servant of Jesus Christ. Perhaps, by a careful perusal of them, an amendment in your life and conversation, may be reasonably expected. You are still “a prisoner of hope.” Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.” “Woe unto them! For they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.” ERASMUS.

## FOR THE CHRISTIAN INTELLIGENCER.

The following Sermon is published by request of the auditory before whom it was delivered.

## THANKSGIVING DISCOURSE.

Delivered in Turner, (Me.) Nov. 23<sup>rd</sup>, 1827.

BY GEORGE BATES.

And let them sacrifice the sacrifices of Thanksgiving, and declare his works with rejoicing. Ps. cvii. 22.

In this Psalm from which we have selected our text, we find a description of the providential blessings conferred upon the house of Israel, through the tender mercy of that benevolent Being, who delighteth to crown his children with his love. In his reflections upon the divine munificence, and the special regard of Jehovah to his chosen people; with a heart ever alive to a sense of gratitude, David reiterates the fervent ejaculation, “O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!” He refers them to the miraculous manner in which the Jews were delivered from the galling yoke of Egyptian bondage; to the fruits of divine benevolence, while journeying through the wilderness, and to the watchful care of an all-sustaining Providence in preparing for them a city of habitation. Nor was he forgetful of the kind interposition of God in subduing their enemies, and in preserving their political and religious privileges. Though the number of the children of Israel was small compared with the nations that surrounded them, yet, while they adhered to the instructions of their great Lawgiver, their liberties were perpetuated, their prosperity was uninterrupted, and their national importance gradually increased. It was under the impression, that they were indebted to the Supreme Governor of the Universe for their suc-

cess, that David calls upon his brethren in the language of my text, to “sacrifice the sacrifice of thanksgiving,” &c. He was sensible that the spirit of thanksgiving and praise, was the most acceptable to the Deity. Ten thousand lambs, immolated on the altar which superstition has reared, are not equal to a heart melted into tenderness, under a sense of the divine benignity and compassion. We are not, my brethren, under the necessity of erecting an altar, and of sacrificing thereon the choicest productions of the earth. No! this, God does not require at our hands. But he claims, (and it is a just claim,) the supreme affections of the soul.—He claims the unreserved and devout gratitude of our hearts; each heart should be an altar dedicated to God, from which should continually arise the grateful incense of pure and exalted praise.

I would now call your attention, my beloved friends, to the goodness of God, to which we are indebted for our national, social and individual prosperity.

As a nation, we are truly blessed in a peculiar manner:—When we take a retrospective view of this country from its first settlement to the present period, we are struck with pleasing astonishment at the changes which have taken place in its favor. The place where we are now assembled, was, but one century ago, “a waste howling wilderness.” Instead of an enterprising community, engaged in their laudable and useful avocations,—this place was the residence of the uncultivated barbarous nations. Here the wild beast of the forest, ranged without the control of man, and the voice of civilization was not heard in the land. Could he, who sought an asylum in this wilderness from the grasp of cruel persecutors, more to be dreaded than the untutored savage of nature wild, be placed here in our midst, and behold this flourishing and beautiful country; with what wonder and astonishment would he be smitten? We can attribute this wonderful change to nothing but the providence of Him by whom we have been so distinguishingly blessed. When our forefathers first landed on the shores of Plymouth, one vast forest presented itself to their view; and what was still more discouraging, the native inhabitants, then numerous and formidable, viewed them with a jealous eye, and entered into a combination to exterminate them from the Colony. How critical was their situation! Well might they have exclaimed in the language of the sacred penman, “Had not the Lord been on our side, our enemies had swallowed us up, when their wrath was kindled against us.” But God in a signal manner preserved their lives; and we, their descendants, enjoy the fruits of their toils and labors.

They gave their attention principally to agriculture; and the face of nature by their exertions began to assume a different aspect. The trees of the forest were felled, and the land cleared of its natural growth. Vineyards were planted, and fruit-trees in all their varieties, opened their blossoms to the reviving sun, and in autumn presented a harvest of the richest dainties. When the granaries of the husbandman were filled with the products of the season, the fruits of his toil,—when nature smiled around him in all her fascinating charms, and every thing on which he placed his eyes, bore the signal impress of the benevolence of the Author of nature,—it was then he felt himself divinely impressed to present a thank-offering to God. A spirit of gratitude pervaded the bosoms of the community at large,—a day was set apart for public thanksgiving and praise. The devoted servants of God assembled in their respective sanctuaries, and paid their vows to the Most High.—Heaven smiled upon them continually, and each returning season brought new pledges of the divine goodness, and new grounds of increased thanksgiving and praise.—Whilst cultivating the earth, they were not regardless of their spiritual interest, but improved their minds, and devoted a part of their substance to the promotion of useful science. Seminaries of learning were soon established to facilitate the acquisition of knowledge. Science then began to dawn upon this new, and hitherto, benighted world. It then commenced its triumphant march, and has thus far progressed unimpeded. Universities, Colleges and Academies, together with all the lesser schools are now opening their treasures to every family. Though the sun of Science arose in the east and emitted his rays to the shores of America, yet it is destined to set in this western world, and to extend its cheering beams, at the eve of time, to the clime from whence it originated.

There is scarcely a single place in the most remote corner of this extensive country, which does not enjoy the benefits of a common school education. The laudable emulation discoverable in the rising generation, to acquire literary fame, justifies our indulging the pleasing hope, that our happy country will produce men, equal, if not superior, in literature, to those of any country on earth.

I would now bring this subject nearer home. Consider the advantages you have in this town of giving your children an education. There are but few families who may not send their children to school within half a mile of their dwelling. Under the existing law of this State, our common schools are amply supported and liberally patronized. How different it was half a century ago! The greater part of the community, had not then an opportunity of acquiring learning. It was confined almost wholly to people in affluent circumstances, who sent their children to England to obtain what is now acquired in

your own neighborhood. It is my duty, my hearers, in consideration of this inestimable privilege, to call upon you to “sacrifice to God the sacrifices of thanksgiving.”

Our improvements in the mechanic arts is without a precedent. How many new improvements have been made for the most valuable purposes, and to what state of perfection have many of our manufactures arrived! We may reasonably conclude, that the time will arrive when this country will stand as high on the roll of fame, as any country on the globe, not only as being the seat of learning, but of every useful art.

The exertions of our enterprising merchants have been amply remunerated.—The rich products of distant climes are wafted to our shores by the propitious gales of heaven, and the heart of him, who commits his substance to the busy wave, is daily gladdened by the propitious smiles of Providence upon his enterprises. Our revenue is immense and increasing. Our public lands have been, for a few years past, on the rise, and in all probability the time is not far distant, when the interest arising from public sales will be sufficient to defray the expenses of the government. Behold the new improvements which are daily making in turnpikes, bridges and canals. Large and flourishing towns have arisen, where, within a few years, it was a waste wilderness. Churches, with their towering steeples are erected for public worship, and dedicated to God,—and in those Bethels of the Lord, hundreds and thousands of the blood-washed company of the Ancient of Days feast upon the bread of eternal life, drink the sweet and copious waters of salvation, and “sacrifice the sacrifices of thanksgiving.”

When we take a view of this country, from east to west, from north to south, what an agreeable variety strikes our attention! The fruits of almost every climate flourish in some part of our country. Our land produces all the necessaries, and many of the luxuries of life.

“How has kind Heaven adorned our happy land, And scattered blessings with a liberal hand.”

Our valleys are covered with verdant herbage, and the hills echo with the bleating of herds. Your tables are spread with the richest dainties, and you and your children are permitted to partake of the bounties of providence unmolested. Be not regardless of the kind source of your numerous blessings, but sacrifice unto God the sacrifices of thankfulness.

You are blessed with health, peace and plenty. Though many nations of the earth, have, within the past year, been visited with sweeping sicknesses, by which many of our fellow pilgrims have gone “to the house appointed for all living,” yet the gloomy pestilence, that “stalks abroad at noonday,” has not been permitted to disturb the repose of but few of the inhabitants of this town. You have rested securely in the benevolent arms of your heavenly Father, and are now permitted, in the enjoyment of health, to assemble in this commodious, this elegant & delightful Temple, to present in it for the first time, the annual sacrifice of praise and thanksgiving to the Author of all good.

We are as a nation blessed with peace. There are no formidable fleets on our coasts, threatening devastation and desolation to our flourishing cities and towns. No sound of the war-whoop is heard in our land. We are under no apprehensions, when we recline our heads upon the silent pillow, of being roused from our midnight slumbers to defend our persons and property, our wives and little ones, against the approach of an enemy, or the insults of an unprincipled soldiery. We are at peace with all nations, and what is still better, we are at peace among ourselves. Our country is now the asylum for the oppressed of all nations,—even the Jews, the long dispersed people of God, here enjoy the rights and privileges of other citizens. This country is the seat of political and religious liberty. Here, especially in this state, no religious tests are required in order to qualify our officers for the sacred discharge of their important functions.

Blessed with one of the best Constitutions that was ever framed, or could be devised, by mortals, we live under a government that is elective, and which generally secures the honors and emoluments of office, to the worthy and the virtuous.

The youth, though of Plebeian parentage may aspire to the highest office in the gift of the people. Here is encouragement for every enterprise. Our national government has held out incentives to improve in the mechanic arts, by granting patents on new inventions. Every profession may here be pursued to the advantage of themselves and the community. All classes of people are provided for to the degree, that we hear but little or no complaint in our streets.

Surely of all people under heaven we ought to be the most grateful. It seems as if nature is smiling around and upon you. Wherever you turn your eyes, you discover living traits of the divine goodness. God himself is calling upon us in the language of the text, to “sacrifice unto him the sacrifices of thankfulness, and to declare his works with rejoicing.”

My beloved friends,—if these instances of the goodness of God, which we have briefly noticed, call upon us to offer praise and thanksgiving to the “King Eternal,” to what an astonishing height are our obligations raised, when we reflect upon the “unspeakable gift” of his Son; the gift of life and salvation through him, and the boundless goodness of God in securing the eternal happiness of the world in



crucified Leader! We have also abundant reason of thankfulness that the pure light of the glorious gospel shines with peculiar brilliancy after the long night of apostasy from the true faith into which the church had fallen; and that although for many centuries after the Apostolic age, the pure and heavenly doctrine of immortality and eternal life, which was declared by the Saviour of the world and his early disciples, was amalgamated with heathen darkness and popish superstition; and although for many ages the pagan doctrine of endless misery has been incorporated with christianity; yet through "the long vista" of this mental darkness, we have been enabled to behold a light which shines with increasing splendor upon every revolving day. "The voice of the turtle is heard in our land, and the time of the singing of birds has come." The heralds of the cross now fearlessly proclaim in our ears, "good tidings of great joy, which shall be to all people," and our hearts respond in mental accents, "sweet as the music of the spheres," "glory to God in the highest, on earth peace, and good will to men." Let us therefore "sacrifice unto God the sacrifice of thankfulness."

We have said that we enjoy in this happy land political and religious liberty.—This is truly the case; and the hand of God is clearly seen, not only in the establishment of our liberties, but in their preservation. Our forefathers crossed the briny deep to elude the fatal grasp of tyranny and persecution, that they might here unmolestedly enjoy the rights of conscience and the liberty of thought. But how soon were hurtful divisions seen to arise among themselves to disturb their repose, and to threaten with the violence of the eruption of an Etna or Vesuvius, to destroy that beautiful fabric of harmony and brotherly love, and drench the land with the crimson current from their veins;—When lo! they were called to defend their lives and their dearest interests against a common enemy by whom they had so long been kept in bondage. During the revolutionary struggle for independence, they forgot their difficulties in religious matters, in a measure, and by the aid of the God of battles, and by the inspiration of wisdom from on high, we were soon favored with a constitution which secured those liberties, and which will, "till the last circle of revolving time," stop the blood thirsty monster, persecution, from despoiling the works of God, in this happy country.

Under this constitution, so congenial to the rights of man, rational views of God, and of his purposes, have spread with a rapidity never before witnessed, since the apostolic age, in any nation. The iron hand of bigotry, despotism and superstition, has been palsied by the unexampled progress of truth and reason. Here, no one sect or denomination of religionists can have any just claim to exclusive orthodoxy, or to the power of proscribing as heretics, all those who do not subscribe to their dogmas. But we all enjoy the liberty of action, of thought and of declaring our religious sentiments; yea we enjoy the liberty of worshipping God according to the dictates of our own conscience and there are none in all the land to molest us, or to make us afraid. Even rigid orthodoxy, which but a few years since, possessed all the attributes of burning vengeance, is now softening down by the genial influences of pure christianity. Those cruel principles which were embraced by the thundering reformer of Geneva, and which have been so tenaciously adhered to by many of his disciples, under the semblance of piety, have been neutralized by the ennobling and sympathetic feelings of the human heart. This affords us the joyful belief that all partial systems of theology will soon be annihilated, and that all flesh shall see the salvation of our God.

In view of these astonishing favors of our heavenly Father, we are led to exclaim, "surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob, and of Israel, what hath God wrought!"

[TO BE CONTINUED.]

FOR THE CHRISTIAN INTELLIGENCER.

Dr. DREW.—A subscription was circulated some five or six months ago in Union to obtain subscribers for the Anti-Universalist as a powerful weapon to put down Universalism. Our opposing brethren supposing that the Anti had recourse to sound reason, got 17 subscribers in a trice. The long wished for paper came. All, anxious to peruse its contents, expected to see Universalism struck dead at one fatal blow. But to their astonishment, instead of logical demonstration, behold! it was a piece of blackguard and ribaldry—the mere scum that gathers in the sink of calumny!! They continued to peruse it for a while in hopes that it would shortly furnish the anticipated "decisive argument." But alas! to their mortification it contained nothing but scum! It was shortly perceived that it had a tendency to make universalists instead of putting them down. The true followers of Wesley had too much sense to be duped in this manner; and too much piety to encourage such an unhallowed, unprincipled publication palmed upon them. In a few months the post-office was filled with them; for the subscribers would not disgrace themselves by calling for them. The result was, that 15 out of the 17 subscribers paid their whole year's subscription (which was about half out), and ordered them discontinued.—This was not a bad move for universalism; for you will see in this day's paper that while the Anti was patronized the universal doctrine increased beyond expectation. The brethren of the Methodist and Cal-

vinistic connexion in Union have too much piety, as well as good sense to encourage such a false, clownish, iniquitous publication, and have accordingly expelled it with every mark of disgrace from this town. PHILORHOMÆUS.

## THE CHRONICLE.

Be it our weekly task,  
To note the passing tidings of the times.

GARDINER, FRIDAY, DECEMBER 21, 1827.

N. E. BOUNDARY CONCERN.—Official. Among the documents accompanying the President's Message, a correspondence has been published, had between Mr. Clay and Mr. Vaughan, the British minister in Washington, touching the subject of our North Eastern Boundary. We have not room for the correspondence, and therefore must give the amount of it to our readers in as few words as possible.

The correspondence on the part of Mr. Clay, Secretary of State, contains a complaint made by him to Mr. Vaughan of some oppressive acts of exclusive jurisdiction lately committed by the British authorities in N. Brunswick on persons who supposed themselves to be, and who actually were, as Mr. Clay would contend, within our territory, describing the transactions alluded to, presenting certain communications of Gov. Lincoln of this state, with proofs of the facts and calling on the British minister to explain in behalf of his government the reasons for the conduct complained of. In reply, Mr. V. contends, that as the English government did once, i. e. before the revolution, have the undisputed title to the territory in question, although since that time it has not been decided to which power it now belongs, that government has the prior claim to jurisdiction over it;—that the conduct of Baker and others was a violation of the laws of both nations and ought to have been punished by one or the other, particularly, as he contends, by the British, as he stopped their mail, and as the English government have not yet, by the settlement of the lines which has not been made, been deprived of their original jurisdiction over the disputed territory.

It is said in the New Brunswick papers, and the opinion seems to be gaining ground here, that the conduct of Baker was after all of such a character as not to merit the protection of our government, which is never disposed, under any circumstances, to justify and defend the guilty. If Baker did wrong, he ought to be punished; but if he actually resided within our territory, however guilty he might be, it seems indeed a hard case, that, as an American citizen, he cannot be allowed the privilege of being tried by the laws of his own country.

We perceive that the following ground is assumed by some of our fellow citizens: It is contended 1st, that the U. S. Government have no right to cede any part of the territory of Maine or any other state to a foreign power; and 2d, that if by the umpirage of a third power, or any other means, it is decided that the lines run west of where we contend they should be, this would be in effect to cede a part of our territory. That the first position is correct, there is no doubt.—The reverse of it would not for a moment be contended for by any of our state or national officers. But the last we think ought not to be too hastily asserted, or at least, it ought not to be taken altogether for granted. We do not see how any one can say where the lines actually are, until they are settled, as it was intended they should be in our first treaty as a nation with England directly after the revolution. We know not much about this business, we confess; but it seems to us that the powers which make treaties are those to whom it rightfully belongs to settle all misunderstanding which may grow out of any provisions contained in those treaties.

Hon. Josiah Quincy has been re-elected Mayor of the city of Boston with very little opposition.

CANADA. Great difficulties appear to exist in Canada. Last year the Governor appointed by the Crown, dissolved the Provincial parliament, because a majority of the members would not be his slaves, and ordered a new Parliament chosen by the people. They did so, but almost every member returned was opposed to the Governor. This new legislature met lately and chose a speaker, and sent his election to the Governor for his approbation. The Gov. rejected the Speaker elect and ordered Parliament to choose another man. The members however would not elect another, but insisted on having Mr. Papineau—their first choice. In this state of things the Governor was graciously pleased to dissolve the new Parliament and send the members home again. It seems that Parliament must choose such a Speaker as suits His Excellency, or that body can have no presiding officer and therefore do no business. "You may choose which of the ten you please" said a father to his son, "but you shall not select that one."

THE FISH. The strange fish, alias, the sea monster, taken lately near Eastport, has been exhibiting in this place and vicinity within a few days. It is indeed a monster, and a

strange one too!—a fish weighing 20 tons and having legs and horned claws! We have no room for a description of this non descript, but we can conceive how such a creature when seen upon the surface of the water might be taken to be a sea serpent.

Two dollars paid to us or either of our Agents previous to the first day of January next, by subscribers who have not settled for the current volume, will balance our account against them for one year's paper.

## CONGRESSIONAL.

[J. T. Buckingham, senior editor of the Boston Courier, is at Washington. The account which is given in this paper, of congressional proceedings, is extracted from his "editorial correspondence." Should he continue this mode of presenting the readers of the Courier with the proceedings of that body, we propose to draw on his correspondence pretty freely, for the information of our readers, as we think the mode much preferable to that of giving exact details of all that is done.]

Washington, Dec. 10, 1827.

CONGRESS. The Senate have been chiefly occupied this day in balloting for standing committees. The following were elected:

Committee on Foreign Relations. Mr. Macon, Chairman; Sanford, Bell, Tazewell, and White.

Committee on Finance. Mr. Smith, of Md. Chairman; M'Lane, Smith, of S. C., Parris, and Branch.

Committee on Commerce. Mr. Woodbury, Chairman; Silsbee, M'Lane, Johnston, La. and Williams.

Committee on Manufactures. Mr. Dickerson, Chairman; Knight, Ridgely, Ruggles, and Barnard.

Committee on Agriculture. Mr. Branch, Chairman; Batesian, Willey, Boulogny, and Barnard.

Committee on Military Affairs. Mr. Harrison, Chairman; Johnson, of Ky. Chandler, Barton, and Hendricks.

Committee on the Militia. Mr. Chandler, Chairman; Harrison, McKinley, Marks, and Tyler.

Committee on Naval Affairs. Mr. Hayne, Chairman; Robbins, Tazewell, Seymour, and Woodbury.

In the House the following standing Committees were appointed.

Of Elections. Sloane, Anderson, Alston, Tucker, of S. C., Claiborne, Phelps, Stower.

Of Ways and Means. Randolph, M'Duffie, Sprague, Verplank, Dwight, Brent, Gilmer.

Of Claims. Williams, McCoy, Whittlesey, Barber, of Conn., Clarke of N. Y. M'Intire, Ramsay.

Of Commerce. Cambreleng, Newton, Thompson, of Geo.; Gorham, Barney, Harvey, Sutherland.

Of Public Lands. Isacks, Vinton, Whipple, Jennings, Hale, Duncan, Davis.

On the Post Office and Post Roads. Ingaham, M'Kean, Yancey, Conner, Magee, Hodges, Russell.

On the District of Columbia. Alexander, Ingersoll, Bryan, Weems, Kremer, Varnum, Allen, of Va.

On the Judiciary. P. P. Barbour, Livingston, Buchanan, Rivers, Wickliffe, Kerr, Storrs.

On Revolutionary Claims. Wolf, Hunt, Creighton, Dickinson, Tucker, of N. J., Fry, Henley.

On Public Expenditures. Johnson, of N. Y. S. Barbour, Bailey, Martindale, Buck, Gale, Nichols.

On Private Land Claims. Buckner, Moore, of Alabama, Armstrong, Earle, Shepperd, Bates of Missouri, Stereore.

On Manufactures. Mallory, Stevenson of Pa. Condit, Moore of Ky. Wright of N. Y. Stanberry, Martin.

On Indian Affairs. McLean, McKee, Carson, Daniel, Swan, Simpkin, Smith, of Indiana.

On Foreign Affairs. Everett, Taylor, of N. Y. Archer, Sergeant, Drayton, Owen, Polk.

On Military Affairs. Hamilton, Vance, Smyth of V. Desha, Floyd, of Georgia, Hobbs, Orr.

On Naval Affairs. Hoffman, Bartlett, Crowninshield, Carter, Miller, Dorsey, Ripley.

On Agriculture. Van Rensselaer, Roane, Wilson of Md. Barlow, Hallock, Merwin, Culpeper.

On the Territories. Strong, Clark of Ky. Sawyer, Wright of Ohio, Bunner, Lea, Colter.

On Military Pensions. Burges, Mitchell, of Tenn. Bates of Mass. Lawrence, Long, Leconte, Forward.

On Unfinished Business. Pearce, Reed, Wilson of Pa.

On Accounts. Allen, of Mass. Bolden, Plant.

On Expenditures in the Department of State. Blair, Letcher, Trezvant.

On Expenditures in the Department of the Treasury. Hall, Mitchell, of Pa. Barringer.

On Expenditures in the Department of War. Haynes, Woodcock, Turner.

On Expenditures in the Department of the Navy. Little, Lyon, Keese.

On Expenditures in the Post Office. Holmes, Loeffler, O'Brien.

On Expenditures on Public Buildings. Sprigg, John J. Wood, Swift.

The House, on motion of Mr. Wright of Ohio, resolved itself into a committee of the whole on the state of the Union, Mr. Condit of New-Jersey in the chair. Mr. Wright then submitted a set of resolutions referring the subjects treated of in the President's message to the appropriate standing committees, all of which were approved by the House, with an amendment offered by Mr. Woods of Ohio, referring so much of the message as relates to the claims of "the warriors of the revolution" to the select committee, to which was referred the memorial of Aaron Ogden and Alden Bradford,—which memorial is in behalf of the officers of the revolution. On the question of adopting this amendment, a discussion took place, which lasted near an hour, and which, during its continuance, elicited some sparks of feeling. The speakers were Messrs. Woods, Mallory, Buchanan, Weems, Bartlett, Taylor, Drayton, Livingston, McHatton, Whipple. Against the amendment, it was urged that the soldiers of the revolutionary war had claims upon the favorable

consideration of Congress, equal to those of the officers; and it was declared by more than one member that he would never vote for any bill in favor of the officers, that did not embrace in its appropriation the claims of the non-commissioned officers and soldiers. On the other side it was contended that there were two distinct classes of claims; that the claims of the officers whose memorial had already been referred to a select committee was a legal claim; that of the soldiers was merely the claim of gratitude; that, in consequence of those separate claims having been united heretofore, it had been found impossible to get an appropriation through the House for either party. The discussion was not confined very strictly to the rules of order; some of the speakers entered somewhat minutely into the character of the respective claims, and the obligation of Congress to do something for the relief of both parties. The question of a separate reference was finally negatived by a considerable majority.

Mr. Sprague, of Maine, moved for the reference to a select committee of so much of the President's message as relates to the outrages charged to have been committed on citizens of the United States near the eastern boundary. After a short discussion Mr. Sprague assented on the suggestion of Mr. Hamilton, that the subject should be referred to the standing committee on foreign relations.

The friends of the manufacturing interest are pleased with the friendly disposition manifested by the Speaker in placing Mr. Mallory at the head of the committee on manufactures. A majority of the committee are also supposed to be in favor of the protective measures in contemplation. Mr. Everett, it will be perceived is chairman of the committee on foreign relations. Mr. Hamilton, for reasons he did not think expedient to submit to the House, requested to be excused from the duties of chairman of the committee on military affairs, but the motion was not sustained by the House. Mr. Randolph not being a very active member, it is supposed that he will decline the chair of the committee of ways and means, which will leave Mr. M'Duffie at the head of that important organ of legislation.

Washington, Dec. 11, 1827.

Our notes, made this day at the capitol, furnish nothing of general interest. The Senate proceeded to ballot for the remainder of its standing committees. The following were elected.

Committee on Public Lands. Barton, King, Eaton, Ellis, Kane.

Committee on Private Land Claims. Smith, of S. C. Berrien, M'Kinley, Kane, Thomas.

Committee on Indian Affairs. Benton, Foot, King, Cobb, White.

Committee on Claims. Ruggles, Bell, Cobb, Chase, Rowan.

Committee on the Judiciary. Van Buren, Seymour, Berrien, Rowan, Hayne.

Committee on the Post Office and Post Roads. Johnson of Ky. Silsbee, Ellis, Johnston of La. Tyler.

Committee on Pensions. Noble, Chase, Marks, Cobb, Foot.

Committee on the District of Columbia. Eaton, Boulogny, Noble, Chambers, Ridgely.

Committee on Contingent Expenses. Kane, Hendricks, Chambers.

Committee on Engrossed Bills. Marks, Parris, Willie.

The House of Representatives did nothing but receive and refer petitions, memorials and resolutions.

The report of the Secretary of the Treasury, received yesterday in Congress and published in the papers of to-day, is a document which must be read with great pleasure by every judicious friend to the country's prosperity. The liberal views he advances in regard to the manufacturing and agricultural interest will gain for him the respect and affection of a large majority of the people, who we are satisfied, are convinced of the vital importance, in a national point of view, of protecting and encouraging the farmers and the manufacturer.

We have heard but little said respecting the organizing of the standing committees of the House of Representatives. It is intimated in the National Journal of this morning, that the committee on manufactures is an anti-tariff committee. That a majority of the committee are friends of Gen. Jackson is doubtless true; but whether the revision of the tariff and the encouragement of certain branches of domestic industry will be made a political question, remains yet to be seen.

At a meeting held at M'Leilan's tavern in Gardiner, on Tuesday the 18th day of Dec. 1827, at 11 o'clock A. M. pursuant to public notice given in the newspapers—the following proceedings were had.

PETER GRANT was chosen Chairman, and EDWARD SWAN Secretary.

The Chairman being the Agent appointed by the U. S. Government for carrying into effect the improvements contemplated by an appropriation of the last Congress, stated to the meeting that he had advertised for proposals for removing the half-tide rock, &c., that he had received two proposals only for executing said work; that the sums asked by these proposals, had exceeded the appropriation aforesaid, and that therefore nothing further had been done in the premises, than that he had reported to the proper department the above facts, and that the officers of the Government had approved this course, and recommended an application to Congress for a further appropriation. Whereupon it was Voted,

To raise a Committee to report a Memorial to this meeting, to be presented to Congress through our Representative the Hon. Mr. Sprague.

Voted, That R. H. Gardiner, Edward Swan and William Cooper be of this Committee.

This Committee reported a Memorial as requested.

Voted, to accept the Memorial as reported.

Voted, That this Memorial be signed by the Chairman and Secretary of this meeting.

Voted, to raise a Committee of eight persons to collect facts in relation to the obstruction occasioned by the Sunken Rock so called, lying between the dry rocks at Lovejoy's Narrows, and that said committee be requested to forward to the Hon. Mr. Sprague, as soon as their convenience will permit, for the information of Congress, such facts in relation to said sunken rock as they may deem necessary to a full understanding of the nature and extent of said obstruction.

Voted, That the following persons compose this Committee: Peter Grant, R. H. Gardiner, Joshua Lord, Alexander Cooper, Geo.

Houdlette, John Agry, Edward Swan and Rufus K. Page Esquires.

Voted, That a Committee of nine persons be raised for the purpose of reporting all such rocks and shoals in the Kennebec river, as in their opinion ought to have buoys placed on them, for the safety of the navigation of said river, and that they forward a copy of the report to the Hon. Mr. Sprague for the information of Congress.

Voted, That the following persons compose this Committee: Edward Swan, Joshua Lord, John Agry, John H. Hartwell, Alexander Cooper, Isaac Libby, Ebenezer Hatch, William Richardson and Thomas Harwood, Esquires.

Voted, That the two last committees have each the power of filling all vacancies which may happen in their own bodies.

Voted, That the Secretary be requested to furnish the Hon. Mr. Sprague with a copy of the proceedings of this meeting.

Voted, That the Secretary cause the proceedings of this meeting so be published in the public newspapers printed in this town, Hallowell, Augusta and Bath.

EDWARD SWAN, Sec'y.

The printers of the public papers referred to, are requested to insert the above in their respective papers.

E. SWAN, Sec'y.

## PROPOSALS

FOR PUBLISHING, AT PLYMOUTH, BY SUBSCRIPTION,

A SEMI-MONTHLY PAPER,

ENTITLED

THE SPIRIT OF THE PILGRIMS.

TO BE EDITED BY

FREDERICK C. SWAIN.

In presenting to the public Proposals for this work, we have only to say that our design is to defend the doctrine of God's sovereignty and impartial grace by fair, candid, logical and scriptural arguments. To correct the abuses, and expose the wickedness of designing men, in their attempts to enslave the minds of the young and rising generation, by the dark and gloomy errors of popular theology, which uniformly produce those miserable forebodings, which ought but death can remove.

In this paper we shall maintain the pure principles of our holy religion; the infinite love of God; the universality of Christ's sacrifice; and through him the final purity and beatification of the world. We shall direct the minds of our brethren to the Son of God as an all sufficient Saviour, invite them to anticipate with us, the final completion of his kingdom; the end of sin and the abolishment of death. The columns of this paper will not bear to its patrons, the awful tidings of infinite wrath, and endless despair.—But "peace from God, through our Lord Jesus Christ." The honest inquirer after truth, will be presented with the promises of God, as found in the book of divine inspiration. The candid disputant with patient and fair investigation. The wavering will be pointed to him who has said "my word abideth forever." The infuriated bigot will be met with the "sword of the spirit which is the word of God." And the world at large with charity, their erroneous ideas of the plan of salvation with truth. With these weapons we will meet the prejudices of the age, and faithfully defend the doctrine of universal salvation.

The columns of this paper will be open to those whose motto is it is to differ from us to opinion. But the editor, will reserve to himself the privilege, of rejecting all communications, that are not written in the mild and peaceful spirit of the gospel, or that are tainted with unwarrantable satire, which would tend to subvert that conciliatory spirit which he wishes to see among his brethren of the human race.

This paper will be issued under the patronage of an association of Universalist Ministers. No exertions will be spared by the editor, to make it both instructive and edifying.

## CONDITIONS.

"THE SPIRIT OF THE PILGRIMS" will be printed at the Memorial Office, the first and third Wednesdays in each month, on fair paper, with new type, in octavo form, of eight pages to each number, with an index at the close of the year, making in all 196 pages to the volume.

The paper will be sent to subscribers at \$1 per year, payable in advance, or \$1 50 at the expiration of the year.

Those who feel disposed to forward the circulation of this religious periodical, by becoming responsible for ten subscribers, shall receive the eleventh gratis. Subscriptions to be returned to F. C. Swain by the first of January, 1828, Plymouth, Mass.

## CHRISTMAS PRESENTS.

TUESDAY, Dec. 25th, will be drawn the  
**GRAND**  
**STATE LOTTERY,**  
**SIXTH CLASS.**  
For the benefit of a Bridge at Sullivan Ferry.  
ONLY 4000 TICKETS.

## SCHEME.

4	Prizes of	\$1,000
4	"	200
8	"	100
16	"	25
40	"	15
140	"	7
1,200	"	4

Wholes \$4—Quarters \$1. for sale at  
**P. SHELTON'S**  
TRULY FORTUNATE  
LOTTERY-OFFICE, GARDINER.  
Dec. 21.

**A Card.**  
**LABAN TODD,**  
**TAILOR,—HALLOWELL,**  
RESPECTFULLY informs the public that he continues to make GARMENTS agreeable to the present fashions, in a superior style of workmanship.

**POCKET-BOOK LOST.**  
SUPPOSED to be lost, in the road in Gardiner, between the Post Office and Capt. Kimball's wharf, a Pocket Book containing 5 or 6 dollars in Bank notes, 2 promissory notes and some other papers of no value except to the owner. If the finder will return the pocket-book and papers with the PRINTER he shall be entitled to the money for his trouble.  
[31] Dec. 17.

## NOTICE.

THE Stockholders of the Gardiner Cotton and Woollen Factory are hereby notified to meet at the counting room of their Agent on Tuesday the eighth day of January next at two of the clock P. M. for the following purposes.  
1st. To choose a Moderator.  
2d. To choose officers for the ensuing year.  
3d. To hear the report of the Directors and Agent relating to the concerns of the Corporation, and  
5th. To transact any other business in relation to the same.  
PER ORDER,  
SAM'L J. WELLS, Prop'r. Clerk.  
Gardiner, Dec. 20, 1827. 31

## BOARDS WANTED.

FOUR or six Gentlemen can be accommodated with board in a private family, in a central part of the town. Inquire at the Intelligence Office.  
[31] Dec. 21.

A GIRL, acquainted with house work, is wanted in a small family. Inquire at the Intelligence Office.  
[31] Dec. 21.



## PARAPHRASE

BY MISS H. WILLIAMS.

When the vast sun shall veil his golden light  
Deep in the gloom of everlasting night ;  
When wild destructive flames shall wrap the skies  
And charred triumphs float in smoky dyes ;  
When God shall smite his favored creature guide  
Where living waters pour their blissful tide  
Where the enlarged, exulting, wondering mind  
Shall soar from weakness and from guilt refined ;  
Where perfect knowledge, bright with endless rays  
Shall glid Eternity's unmeasured days ;  
Where the immortal throng, exulting in dust,  
Shall in immortal bands unite the just ;  
Devotion raised to rapture breathe her strain,  
And love in his eternal triumph reign !

BY THOMAS CAMPBELL

FLATTERY.

**MISCELLANEOUS.**

"England was merry England when  
Old Christmas brought his sports again.  
'Twas Christmas broach'd the mightiest ale ;  
'Twas Christmas told the merriest tale ;  
A Christmas gambol oft would cheer  
A poor man's heart through half the year."

The mince-pie, and the Christmas-pie, those "favorite peculiarities" of the Christmas festival had also their appropriate derivation. The former being a compound of the choicest productions of the East,

“The day that gave  
“To man a saviour---freedom to the slave.”

in the first place, is a mere visionary, quixotic one; founded by enthusiasts, who thought it as easy to reform that *little spot* on the globe, termed heathen land, as it was to root vice from their own parishes; men who thought nothing of seas to be crossed, rivers forded, deserts traversed, mountains ascended, precipices scaled, nothing of sickly climates and savage hordes: they had reposed on beds of down, and dreamed out great conquests over the heathen gods of the eastern world, without a thought of pain in its accomplishment, or a suspicion of unsoundness in the scheme, they had planned. In the second place, the agents of these societies, being like all other men proportionally bad, are not to be trusted merely because they belong to the class denominated clergy; they have made improper uses of monies collected to disseminate gospel light in Asia, what hindrances them from doing it again? they have

**CHEAP ROOM PAPERS.**  
A NEW supply of low priced *Room Papers*, just received and for sale at the GARDINER BOOKSTORE 38.

And Edited by  
EZEKIEL HOLMES, M. D.

---

Persons obtaining signatures are requested to forward them to the editor or publisher by the first of January next.

—


N. B. L. L. M. hopes, by the strictest attention to business, and the superior quality of his Hats, to merit and obtain a share of public patronage.

**BUFFALO ROBES.**  
SHELDON has for sale a few prime Buffalo

**P. SHELTON** has received his Fall supply  
of  
**BOOKS, STATIONARY,  
CUTLERY, &c. &c.**

**SILVER-STEEL PENKNIVES & RAZORS.**  
A large supply of BIBLES.  
*Gardiner, Oct. 30.*

Collection.  
For sale at the GARDINER BOOK-STORE.  
Singing Schools & Societies supplied at Boston prices.

*Treble the strength of the hard kind.*  
 BEWARE OF IMITATIONS.

remedy in all cases of Bruises, Sprains, &c.

Constantly for sale by  
**BOWMAN & PERKINS**  
*Gardiner, January 5, 1897.*

**INSURANCE COMPANY**

For terms of Insurance, application may be made to the above AGENT, who is authorized to issue policies to applicants without delay.

**FALO ROBES & FUR TRIM.**

Gentlemen's Glazed Leather do.  
Gentlemen's Nutra do.  
Also, a prime lot of Buffalo Robes and F  
Trimmings, Hats of all kinds, West India Gro  
Crockery, Glass Ware, &c. all which will bes

AND PAPER HANGINGS,

M. very cheap. SLATES per dozen, do. Com.  
Mathematical Instruments, Scales, &c. &c. com-  
prising as complete an assortment of articles as can  
be found in any similar establishment, and at the  
lowest prices.  
Gardiner, January 5

## RONALD M'DONALD

where he intends carrying on the **TAILORING BUSINESS**, and hopes from the experience he has had in the same to give good satisfaction to who may favor him with their custom.

**CUTTING** attended to at the shortest notice

Gardiner, Nov. 30, 1827.

**R**ECENTLY published and for sale by P. Smeaton, 10, Abchurch Lane, London, E.C. 4, is a new book, *The National Reader*, a re-

Nov. 23.

.....

**A** SELECTION of FORMS of use in the office of a Justice of the Peace. Utility with notes interspersed. Second edition. By B. L. OLIVER, Jr.  
June 8, 1827.

**A**ND for sale at this office, and by the Editor  
August 17, four copies of HUTCHINSON'S

**F**OR Sale at this office, by H. Sampson, Boston, dotham, and by the Editor in Augusta, *Whittemore's Dialogues between a parent and his child* one on Matt. xxv. 46, and the other on John v. 29. Also Ballou's *Child's Scriptural Catechism*.

**LOST.**

Gardiner, Oct. 31.